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Coming from the east the main approach is by either the Tso-so or Ch'ien-so T'u-ssu territory. From the north by way of Ki-bo Shan from Mu-li.

A trail leads also from the mouth of Luë-dzu valley on the Yangtze along the banks of the latter to Chung-tien, but the Zho Chhu or Shu gyi (Wu-liang Ho) must first be crossed near its mouth.

Inkabitants. — The main inhabitants of Yung-ning are the Hli-khin tribe (PLATE 221), a branch of the Na-khi who speak a peculiar dialect only with difficulty understood by the Li-chiang Na-khi, who converse with them in Chinese. Genuine Li-chiang Na-khi have migrated to Yung-ning and one village, Boa-ts'o-gkv near the lamasery, is entirely inhabited by them. Lo-lo from Ssu-ch'uan have settled to the south of Yung-ning, and also lately on Mt. Yo-wa-bu to the south-west, where they have destroyed most of the forest. Chinese live in the upper and best part of Tsui-yi valley and in the rockier lower part Li-su have settled for many generations. There are undoubtedly some Hsi-fan, the original inhabitants of Mu-li, and also a floating population of Tibetans. The people of Yung-ning, that is the Hli-khin tribe, are now mainly adherents of the Yellow Lama Church (Gelug-ba sect), but their original Shaman religion still exists and is practised by the few remaining sorcerers, who are called Nda-pa (PLATE 222). Unlike the Na-khi Dto-mba or priests, they have no written language, and chant everything from memory.

Another sect called Ha-pa, which dates back to Padmasambhava, also practises its witchcraft in Yung-ning. The Ha-pa priests have their own literature, in manuscript form, several centuries old. They make blood sacrifices, mainly offering sheep at their ceremonies, and, similarly to the Dto-mba of the Na-khi, erect peculiar tower-like structures, some of which are called Nya-ta (PLATE 223), to avoid evil, etc. These priests whom the Yung-ning people call Ha-pa, are the genuine sorcerers of the Hsi-fan or Boa of Mu-li who call them Ts'a-mba.

On the banks of the Zho-Chhu dwells another branch of the Na-khi known as Zhĕr-khin.[1] They speak another dialect which is, however, more closely related to that of the Li-chiang Na-khi than to the Yung-ning Hli-khin. The Zhĕr-khin have a written language of their own, that is pictographs. It is similar to the Li-chiang Dto-mba script but is not understood by the latter; some of the symbols are different, and so is the dialect and pronunciation. The Yellow Lama sect and the Ha-pa sect employ the Tibetan script in their books. The ceremonies of the Nda-pa, the original Yung-ning religion, will be described in another volume dealing with the religion

[1] All Na-khi living on river banks in hot valleys, as in the Yangtze and Zho Chhu valleys, are called Zhĕr-khi or Zhĕr-khin by the Li-chiang Na-khi and Yung-ning Mo-so respectively. The word *zhĕr* means to be afraid, and refers to their being afraid to come from their hot valleys to the cold snowy uplands, inhabited by the mountain Na-khi. *Zhĕr-khin* is also an insulting term and any one who is stupid is called a "Zhĕr-zo" — son or child of Zhĕr; the name Zhĕr-dü (Hot land) is given to the hot river valleys. *See:* J. F. Rock, the Zhĕr-khin tribe and their religious literature in *Monumenta Serica* Vol. III, Fasc. 1, 1939; pp. 171–188.

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ST 715 of the Na-khi tribe. The ceremonies of the Zhĕr-khin tribe have already been described.

ST 162 The Zhĕr-khin tribe live in four villages in the Yung-ning district as follows: the village of Yu-mi with 13 families, Shu-dtü with seven families, Bpo-lo with 18 families, and Zo-wùa with eight families; these live on the eastern bank of the Zho Chhu (Shu gyi) in Yung-ning. In Mu-li territory, Hsi-k'ang, also on the same bank of the Zho Chhu are the following Zhĕr-khin villages: Gya-pu, Dze-ngu and Dshe-pu. The Zhĕr-khin have Dto-mbas like the Li-chiang Na-khi. I suspect that the Shu-khin tribe from farther up the Zho Chhu is related to the Zhĕr-khin, although the Shu-khin language resembles more the dialect of the Gangkar-ling (Gangs-dkar-gling) or Garo Tibetans who are their neighbors. The Li-chiang Na-khi, the Nda-pa of Yung-ning, and the Zhĕr-khin received their religious teaching from Dto-mba Shi-lo whom they variously call Dto-mba Shi-lo, Dtü-mba Shi-lo, or To-mba She-ra. He is none other than the founder of the Bön sect, Tön-pa Shen-rab-mi-po (sTon-pa Shgen-rabs-mi-po).[2]

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S ST 346 718 *The Yung-ning Lamasery.* — The chief religion of Yung-ning as already remarked is Lamaism or Tibetan Buddhism, and is practised mainly on the Yung-ning plain. A fairly large and well preserved lama temple stands at its northern end facing Lion Mountain[3] (PLATES 224, 225, 226, 227). Back of the lamasery and in the same compound, is the official residence of the Abbot or K'an-pu 堪佈 [from the Tibetan mKhan-po] and that of the General Superintendent of Yung-ning (Tsung-kuan 總管), a position held by the late A Yün-shan 阿雲山.

The only other building of interest, besides the main temple, in the Yung-ning lamasery compound, is the Temple of the coming Buddha called Byams-pa (pronounced Jampa or Champa), the Maitreya or Loving One, the Messiah of the Buddhists. Nearly all larger lamaseries possess monster images of the coming Buddha, either made of gilt copper or gilded clay. Yung-ning possesses an image of the latter type. The coming Buddha is

[2] བོན་ཀྱི་ཆོས་འཁོར་ལོ་བསྐོར།

[3] The Yung-ning Lamasery is known in the Hli-khin language as Djra-mi-gko. A lama incarnation once came to Yung-ning and inquired as to the name of the place where the lamasery now stands. When he was told that the name of the place was Djra-mi-gko he exclaimed, "What a good place to build a lamasery," for he interpreted the name in Tibetan to mean "no fighting" (from dgra-mi-dgos = enemy unnecessary). A lamasery was then erected which is known to this day as Djra-mi-gko. Its Tibetan name is Thar-lam ga-den thup-ten de-kyi ling (Thar-lam dgah-ldan Thub-bstan bde-bskyid gling ཐར་ལམ་དགའ་ལྡན་ཐུབ་བསྟན་བདེ་སྐྱིད་གླིང་). The name Djra-mi-gko may be identical with the Na-khi Da-mă-gko, which means lamasery place — *Da-mă*, literally ground-mother; *gko*, inside; where all come together inside like flocking to a mother. Every large lamasery is called Da-mă-gko by the Na-khi. In the *Yün-nan T'ung-chih*, ch. 98, fol. 34a, it states that the Yung-ning Ssu is 308 li from the city of Yung-pei and three li north of Yung-ning fu (near the village of) Pi-ch'i-ts'un 必其村. The *I-t'ung-chih* gives its name also as Pi-ch'i Ssu 必其寺. Another name for the lamasery in Chinese is La-lo Fo-tien 喇嘛佛殿 (Buddhist Temple of La-lo). La-lo is a village immediately north of the lamasery. The temple was burnt during the Mohammedan rebellion (1855–1873) and afterwards rebuilt, some 65 years ago. The exact date of the founding of the lamasery is not known, but it must have been during the period of K'ang-hsi.